

Capítulo 27

DE LAS ABEJAS Y SUS DIFERENCIAS, MODO DE CRIAR, Y LA ABUNDANCIA DE CERA Y MIEL DE ESTAS ISLAS

No trato aquí de las abejas, su república, rey y otras calidades que en muchos autores han ocupado no pocas hojas de papel; de su modo de criarse de nuevo, de que Virgilio y otros; del modo de conservarlas, aumentarlas, castrarlas, etc., de que hay libros en Europa; y todo lo de allá es muy distinto de lo de acá, en su modo de criarse, conservarse, labrar, etc., de que por lo especial de estas partes dará razón este capítulo.

Cinco o seis diferencias de abejas hallo acá, que todas dan miel y cera, y sólo una de ellas se semeja a las de España. A estas llaman acá *liguan*¹. Son como la[s] de allá, aunque algo menores. Crían, (como allá en colmenas), en huecos de árboles u otras cosas semejantes, y aun de peñas, arcas u otras cosas en que hallan comodidad. Nadie acá las junta en colmenas ni beneficia, sino ellas a sus aventuras.

Los panales son como los de España, sin quitar ni poner. Lábranos unos sobre otros, si hay espacio suficiente en el lugar que escogieron para criar; y, si no, se conforman con él, ensanchado [sic], o alargando más sus panales. La miel de estas es más dulce y de más cuerpo que de las otras y se conserva más, y aun los panales duran fuera de su lugar, ya cortados, muchos días, lo cual no sucede con las otras abejas, que con facilidad se acedan;

Chapter 27

CONCERNING BEES AND THEIR DIFFERENCES, THEIR MANNER OF REPRODUCTION; AND THE ABUNDANCE OF WAX AND HONEY IN THESE ISLANDS

I shall not deal here about the bees and their kingdom, their king and other characteristics, which have occupied many authors and not a few pieces of paper. Concerning their mode of reproduction about which Virgil and others [speak]; about the manner of caring for them, propagating, and taking out the honeycomb, etc., about which there are books in Europe. Everything there is quite different from here in the mode of reproduction, maintaining themselves, working, etc. This chapter will explain what is different here from other places.

I have found five or six different kinds of bees here, and all produce honey and wax, and only one of them is similar to those in Spain. They call these *lig-wan*.¹ They are like those over there, although somewhat smaller. They propagate, those in Spain in beehives, in hollows in the trees or other similar places, even rocks, chests or other things where they find room. No one here gathers them in beehives or helps them; they are left to their own devices.

The honeycombs are like those of Spain without any difference. They build them one upon the other, if there is sufficient space in the place which they have chosen for their nest. If not, they conform by narrowing or elongating further their honeycombs. The honey from these is sweeter and of more body than the others and stays fresh longer. The honeycombs last outside of their location after being cut for many days. This is not the case with the other

y la miel, si no se hierva, se vuelve agria. Y aunque son, como dije, silvestres, comúnmente, tal vez ellas de suyo se domestican.

Sucedíome a mi en un pueblo de estos de Bisayas hallar un panal de estas *liguan*, bien grande y ancho, en un cajón grande que estaba en la sacristía, dejado ya por estar descompuestos los cajones o sus divisiones; y en una de ellas, que estaba buena, de suyo se entraron y labraron su panal muy ancho y muy bueno, sin que a nadie (pues me vestía yo para decir misa muchas veces encima de dicho cajón, y siempre que estaba en dicho pueblo, y pasaban, entraban y sabían los sacristanes y otros), hiciesen daño alguno, porque teniendo [sic] la entrada y salida en el un lado más bajo y arrimado a la pared, con que nadie llegaba a ellas, ni ellas hicieran daño alguno. Huyéronse cuando con humo (como se suele) las ahuyentaron para sacar el panal que habían labrado.

De estas, aunque no son pocas, hacen poco caso los indios por ser más trabajosas de sacar, cortando los troncos donde se recogen, aunque para comerlas gustan más que de las otras que llaman *potiocan*², de que trataremos en último lugar, pues son las más copiosas, abundantes de miel y cera, que todas las demás.

Segunda diferencia es la que llaman *bulig*³. Estas son mayores que las dichas, aunque menos en cantidad y número. Crían sus panales en hoyos bajo de la tierra, y, entrando y saliendo por un agujerito que hacen al propósito. Si ellas hacen hoyo capaz y suficiente para vivir y labrar, o lo buscan al propósito, ya hecho con alguna concavidad, no lo sé. Sólo sé, por relación de estos indios, que crían soterráneos y que pican mucho más que ninguna de las otras; y, por esta causa, se cuidan poco de sacarlas, sino es en algún acaso que encuentran con ellas cavando para otro efecto. Pero, cuando quieren sacar su panal ya antiguo, (que dicen es tan grande como una grande orza de España, que acá llaman *tinabon*), hacen un modo de cesto muy espeso, para que no puedan salirse, y grande, que ponen en la puerta o salida de dichas abejas; hacen ruido y pisan recio encima, (pues el humo no puede entrar) para

bees, whose combs easily turn sour, and the honey, unless it is boiled, it turns sour. Although they are wild, as I said, sometimes they domesticate themselves on their own.

In a town of these Bisayas, I found by chance a comb of these *lig-wan*, very large and wide in a big box which was in the sacristy. It was abandoned because its sections and divisions had become rotten. In one of these which was still good, the bees entered on their own and built their fine comb, very wide, without anyone's being harmed. I used to vest for saying Mass many times over that box, whenever I was in that town, and the sacristans and others went in and out and were aware of the bees. For they had their entrance and exit at one side very low and next to the wall. Hence, no one approached them and they did no harm whatever. They fled when they were driven out by smoke (as it is usually done) to get out the comb which they had built.

Although these are not a few, the natives give them little attention because it requires much work to get them by cutting the trees where they are hidden. However, they like to eat them, rather than the other kinds which they call *putiukan*² about which we shall treat in the last place, since they are more numerous, more abundant with honey and wax than all the others.

A second species is that which they call *bulig*.³ These are larger than those mentioned, although fewer in quantity and numbers. They build their combs in holes underground, entering and leaving by a hole which is made for that purpose. Whether they build a suitable hole sufficiently large for them to live and labor or whether they look for one already hallowed out for the purpose, I do not know. I only know this according to the account of these natives, that they propagate underground, that they bit harder than any of the others. For this reason, they rarely take the trouble to get them out, unless it is on some occasion when they come upon them while digging for some other reason. When they wish to get out their combs, when they are aged, which they say that they are as large as a trough in Spain, which here they call *tinabon*, they make a large, thick basket, through which the bees cannot escape and they place this over the entrance or exit of these bees. They make a noise and stamp heavily above it, since smoke cannot penetrate, to make them come out. Upon emerging

que ellas salgan. En saliendo, se apeñuscan en dicho cesto, asegúranse bien, porque dicen estos que una sola de estas que pique, da calentura luego, y que sí pican siete, que morirá el así picado. Tanta como ésta es la saña con que pican y la ponzoña que dejan con el aguijón. La miel dicen es tan buena como la del *liguan*.

*Cabulay*⁴ es otra diferencia de abejas menor que el *liguan* en el tamaño. Labran sus panales arrimados a los troncos o ramas grandes de los árboles, en lo superior de ellos. No son grandes como los de las que llaman *potiocan*, que luego trataremos, sino mucho menores; ni labran un panal solo como ellas, sino al modo de las que llamamos *liguan*, unos sobre otros, aunque más estrechos, embotanando todo su casa por de fuera.

La miel es algo agria un poco, y no tan dulce como la de las otras. La cera, aunque es buena y arde mejor que la de la[s] otras, es empero menos sólida, de modo que, si se hace candela grande de ella, se dobla más que la de sebo, ni se blanquea por sí sola jamás, antes es pegajosa y al modo de la que en Nueva España llaman “*cera de Campeche*” y en España la que se mezcla con trementina para sellos, etc. Mezclada con la otra cera es buena, y, como dije, arde mejor.

No es tanta la abundancia de estas abejas como de las generales, de que luego trataremos; pero en algunos pueblos se halla con más abundancia que en otros, de modo que estas abejas, cogiendo en las mismas flores que las otras la miel, la vuelven agridulce, quizás porque deben de aposentarse [*apacentarse* in text] en algunos árboles, que las otras no tocan, más resinosos; por lo cual la cera es blanda y de calidad agria, que se le pega de las flores al rocío que en ellas recogen para la miel.

Cuarta especie es la que llaman *quiut*⁵. Son unas abejitas, como moscas en el tamaño. La hechura de abejas, pero sin aguijón. Ellas naturalmente se domestican, pues rara es la casa, en particular de las grandes, como las nuestras, y aun muchas de las de los indios, en que no se avecinden y críen. El lugar son comúnmente los *harigues*⁶ o postes, que sirven de columnas a las casas; que,

they form a big bundle and these are firmly fastened because these natives say that a single one of these bees which bites, will cause an immediate fever, and if seven will bite the victim will die. Such as this is the fury with which they bite and the poison which they leave with their large stinger. They say that their honey is as good as that of the *lig-wan*.

*Kabulay*⁴ is another variety of bees, smaller than the *lig-wan* in size. They build their combs fasted to the trunks or large branches in the upper portions of the trees. They are not as large as those which they call *putiukan*, about which we shall treat next. Rather they are much smaller. Nor do they build a single comb like the others, rather in the fashion those which they call *ligwan*, one over the other, although narrower. They cover over their entire houses on the outside with gum resin.

Their honey is somewhat sour and not as sweet as that of the others. The wax, although it is good and burns even better than that of the others, it is, however, less hard, so that if large candles are made of it, they double over more readily than those of tallow. Nor does it ever become white naturally; rather it is cloudy and with the quality of what in *New Spain* they call 'wax from *Campeche*,' and in Spain the kind that is mixed with resin for stamps, etc. Mixed with other wax, it is good, and, as I shall describe, it burns better.

There is not an abundance of these bees as in the common variety, of which we shall treat next, but in some towns they are more numerous than in others. Hence, these bees, collecting honey in the same flowers as the others, render it sweet-sour, perhaps because they must lodge themselves in various trees that are very resinous which the others do not touch. Therefore, the wax is soft and of a sour quality and is added to the dew of the flowers which they collect for the honey.

The fourth species is what they call *kiwot*.⁵ These are little bees the size of flies, with the shape of bees, but without stingers. They are easily domesticated, for rare is the house, particularly the large ones, such as ours, and even many of the natives, in which they do not make themselves a home and propagate. The place is ordinarily the *harigi*⁶ or posts, which serve as supports for

en hallando cualquier agujerito o rajadura (que raro es el que no la tiene) que llegue al corazón, (que muchos y aun casi todos los tienen rajados o huecos), allí se entran. Y como son tan pequeñas, han menester poco lugar, y allí labran su miel y su cera.

Es esta negra o de color pardo obscuro y tan pegajosa como brea blanda. No sirve para otra cosa que para las mujeres en los telares para estregar las hebras del *abaca*,⁷ o el peine para que corra más. La miel (héla probado algunas veces) es casi como agua en lo líquido, y de un agridulce no malo. Cógese poca, porque las que la labran son pequeñitas, y los vacíos en que labran no grandes; pero una vez, en un poste de una casa nuestra, que estaba muy hueco y lo mudamos, hallamos cantidad considerable de su miel, y un gran terrón de su cera negra.

Tienen estos *quiut* una propiedad, que a cualquiera cosa dulce o agria, betún o licor algo pegajoso, acuden en cantidad y lo cargan a sus casas, de modo que se ven todas las piernecillas, cuello y encuentros de las alas llenos de goticas o pedacitos muy pequeños, y así las trajinan; y, para que no les entren hormigas (que acá, como dijimos, las hay muy perjudiciales y muchas) en sus habitaciones, con dicha cera, o betún, embarran la puerta y la cierran, de modo que no queda sino el lugar donde quepa una de ellas, y, como es pegajoso, se quedan las hormigas asidas antes de entrar y pegadas, con que se ven libres de ellas; que de la manera que embarran o enjalbegan la entrada, tienen toda la habitación intrínseca.

Las abejas, empero, que acá son las más y de más provecho, son las que llaman *potiocan*. Son la quinta especie, y casi del tamaño que las nuestras de España, y en todo se las semejan si no es en sus habitaciones, panales y modo de hacerlos; y aun estas, que llaman *potiocan*, son en dos diferencias o especies, pues las hay sin aguijón, a que llaman ellos *tocong*⁸, (como a las gallinas que no tienen rabadilla), y estas sin aguijón (que hasta hoy no he leído en alguno que las haya sin él) se apartan de las que los tienen y

the houses. If they find any little hole or chink, and rare is the one which does not have this, and which goes through to the pith (and many indeed almost all have chinks or hollows) they enter. Since they are so small, they need only little room, and there they make their honey and wax.

The latter is black or dark gray in color and as sticky as a soft pitch. It serves no other purpose than for the women in weaving to rub the fibers of the *abaka*⁷ or the comb so that they work more easily. The honey (I have tried it various times) is almost like water in its fluidity and of a pleasant sweet-sour taste. Little is gathered because the bees which make it are so small and the openings where they work are not very big. But one time, in a post of one of our houses, which was very hollow and we were changing it, we found a considerable quantity of their honey and a great lump of their black wax.

These *kiwot* have an instinct which draws them in large numbers to anything that is sweet or sour; any wax-like substance or somewhat sticky liquor and they take it to their dwellings, so that they are seen with their little legs, necks and the joints of their wings covered with drops or very small particles. They then transport them. So that the ants do not enter their dwellings (which here, as we said, are very numerous and pernicious), with this wax or *bitumen* they daub their doorway and close it, so that there remains no more space than is necessary for one of them to fit. Since it is sticky, the ants become stuck fast before they enter. As a result, the bees render themselves free of them. Given the way they have the inner part of their room daubed and whitened, they have their dwelling inside.

The bees, however, that are the most numerous here, and have the most usefulness, are those which they call *putiukan*. These are the fifth species and almost the size of the ones in Spain; they resemble them in all respects except their dwellings, combs and the manner of making them. Yet those which they call *putiukan* are of two different varieties or species. For there are those without a stinger, which they call *tukong*,⁸ like the chickens which do not have a tail. These without stingers (up to now I have not read anywhere that there are some without it) separate themselves from those which have and make their hives without mixing with

hacen sus panales sin mezclarse con ellas; que es cosa bien notable y experimentada acá de los que las cogen, que, hasta haber cogido el panal, no saben si son de las que pican o no; pero, en cogiéndolo, lo conocen, pues no les hacen mal, y sólo se pegan como moscas, no pica[n], etc.

Van estas volando en enjambres grandísimos (y en tiempo de mucha flor y pocos vientos, muchos más). Buscan lugar a propósito adonde asentar, y suele ser comúnmente en árboles muy grandes, de los muchos que por acá hay, y tal vez se hallan en un solo árbol cuatro o cinco, y a veces muchos más enjambres, que labran sin impedirse unos a otros, ni mezclarse.

Cuando se asientan en el árbol que los indios llaman *capiot*⁹ [*gapuet* in our Copia Naval] antes de hacer su habitación, hacen uno como bolsón ancho por arriba y que va rematando en punta redonda, toda de abejas apeñuscadas unas con otras (al rey de ellas, dicen, ponen siempre en medio) y a su voluntad hasta quedarse allí, o buscar otro lugar a su gusto. En hallándolo, comienza[n] a labrar sus panales o, por mejor decir, su panal; que cada enjambre de estas *potiocan* labra el suyo. A las veces es tan ancho como una criba, o garabillo [*gabirillo*], de España, y más grueso que la cabeza grande de un hombre, o como una olla mayor que ella; y todo este panal no tiene más que dos órdenes de celdillas que se juntan en medio. A la mitad de este panal llaman *guinolo*¹⁰, que quiere decir “que es como la cabeza de él”.

Suélenlos traer los indios muchas veces para presentárnoslos enteros: y algunos, (con no ser más que aquello de en medio), llenan un cesto mediano que aforran con muchas y muy anchas hojas porque no se escurra la miel, y vienen, cuando los años son fértiles, tan llenos de miel que de uno solo se podrán sacar dos azumbres o más, y de los grandes dos y tres doblado[s].

El modo de coger estos panales es particular, y no todos saben ni labrarlos ni cogerlos. Hay indios que siguen mucho trecho las abejas que van cargadas ya con su licor, sin perderlas de vista aun entre tantos árboles, hasta que llegan con ellas al puesto

the others. This is a remarkable thing and experienced by those what catch them and even seize the honeycomb. They do know, until they have taken the comb, if they belong to those that sting or not. Once they have taken it, they know for they do not harm them. They only cling like flies; they do not bite, etc.

They fly in huge swarms, especially in the seasons of many flowers and little wind. They seek a place suitable to settle; this is usually in one of the very large trees that are plentiful here. At times, there may be found four or five swarms in one tree and sometimes many more. They work without interfering or mingling with one another.

When they settle in the tree, which the natives call *kapiot*,⁹ before building their dwelling, all of the bees clinging to one another, they form a kind of a large purse, wide at the top and ending in a round tip and stay there, or leave the place, at their pleasure. They say that the king of the bees is always located in the center. When they have found a place they begin to fashion the honeycomb, or better to say, their honeycomb because each one of these *putiukan* builds his own. At times they are as wide as a sieve or *garbillo* in Spain and thicker through than the fully grown head of a man or a pot bigger than the head. The entire comb does not have more than two rows of cells which are joined in the middle. The call the center of the comb *ginulo*,¹⁰ which means to say 'that which is like a head of it'.

The natives often would bring them in to present them to us whole. Some, since they consisted of no more than what was the center, filled a middle-sized basket, which they line with many very wide leaves so that the honey does not drain off. When the year is a good one, the combs come in so full of honey that from only one hive, two or three *azumbres* or more could be taken, and from the larger ones two or three times as much.

The manner of collecting these combs is unusual. Not everyone knows how to fashion them or collect them. There are natives who follow the bees for great distances as they fly burdened with their liquor without losing sight of them, even among so many trees, until they come with them at the place where they have their hives. Others recognize by the way they fly in what directions

donde tienen sus panales. Otros conocen en el modo de volar hacia qué parte vendrán a estar, y con las noticias que tienen los vienen a encontrar. Esto es cuando no son muchos los panales; porque en tiempo de abundancia se ven y topan tantos, que no es menester más que entrarse un poco al monte hacia dentro y los hallarán.

El primer indio que encuentra con las abejas que labran ya, hace una señal, o en el mismo árbol o en otro allí cerca, con que conocen que ya aquel tiene dueño; y así se tiene por hurto entre ellos el llegar a él.

Indio hay de los diestros en este oficio de buscar abejas, que ellos llaman *parahanglar*¹¹, que suele en pocos días dejar cincuenta, y aun hasta cien, señalados para volver a su tiempo por ellos. Y en esto comúnmente se guardan fidelidad y buena correspondencia; y, si hallan otro que les coge los panales que tenían señalados, riñen y se los quitan, si pueden, y si no, se los piden por justicia; porque acá éste es el uso suyo y derecho que adquirieron, no distinto de la ley que dice: *primo occupanti*¹², etc., y vienen a adquirir como dominio absoluto en ellas.

Cuando las abejas crían muy cerca de la tierra y en lo bajo de los troncos, dicen que es señal que habrá *baguio*¹³, que ellas previenen, recogiendo a lugares menos expuestos. Y, al contrario, cuando muy altos en las copas de los árboles; y del modo de poner sus panales discurren ellos las diferencias que habrá de tiempos buenos y malos con acierto, que con los sucesos se comprueban no pocas veces, y en algunas lo he observado yo con cuidado.

El que sube a los árboles más altos (háylos algunos altísimos) a buscar o castrar el panal, ha de tener buena cabeza y mejores pies y manos, porque tal vez suben por unos, que llaman *balagun*¹⁴; son un género de zarzas no espinosas, o enredaderas, que se enarman tanto y más que el bejuco, hasta sobrepujar los árboles más altos. Son gruesos como grandes gumenas, o maromas, mayores algunos que el brazo, y aun que la pierna, tan correosos y fuertes que sin peligro suben y bajan por ellos como los grumetes por las jarcias de los navíos nuestros; que, si no fuera por estar como jarcias

the hive will be. With the signs that they have they manage to find it. This is the case when there are not many hives, because in times of abundance they are seen or one stumbles over them so frequently that one need not do more than go into the forest, a slight distance, in order to find them.

The first native who encounters the bees who are still working gives a signal, either at the same tree or at another near it, so that the others know that this one now has an owner. Thus, they regard it as a thief among them for anyone else to approach it.

There are natives of the most skillful in this task of looking for bees, whom they call *parahanglar*,¹¹ who can leave fifty and up to one hundred designated as his, so that he can return at his convenience for them. In this matter they usually keep faith and good relations. If they discover that another has taken the combs which they have claimed, they fight and take them away from such if they can; if not, they ask for justice because here this is their custom and law that they acquired. There is no difference from the law which says: *primo occupanti*,¹² etc., and they come to acquire a kind of absolute lordship over them.

When the bees build very close to the ground and in the lower part of the trunks, they say that it is a sign that there will be a *bagyu*¹³ and they are protecting themselves, selecting places less exposed. Contrariwise, when they are very high up in the top of the trees, they decide by the manner in which the bees place their combs whether there will be good or bad weather, and frequently they are supported by what follows: sometimes I have observed it carefully to be so.

The one who climbs into the highest of the trees, and there are some very tall ones, to look for or cut the comb, must have a good head and better feet and hands, because sometimes they climb some trees that they call *balagon*.¹⁴ These are a species of bramble without spines or twining branches, which climb as high or higher than the rattan, until they outreach the tallest trees. 'They are thick, like great cables or ropes, some larger than the arm and even that of the leg. They are so tough and strong that the natives go up and down on them without danger, like the sailors over the rigging on our ships. But for these, like a natural

naturales de los árboles grandes, rollizos y muy altos, no fuera posible subir a ellos ni coger los panales.

Lleva el que sube, hecho de cañas o bejucos secos, hojas de palma u otra cosa que conciba y conserve el fuego y haga mucho humo, que llaman *namo*¹⁵, que aplican cerca del panal, dándole vueltas a todos lados para que se huyan con el humo las abejas. Y es menester cuidar de su persona, porque si no sabe, le envisten las abejas. Y no son pocos los que, por defenderse de ellas, sueltan las manos del *balagun* que tenían asido, y suelen quedar hecho[s] tortillas en el suelo al pie del árbol: y otros que se quedan horcados en las ramas donde se los encajó el brazo, cabeza o cuerpo, sin remedio, y más si va solo, pues, aun yendo acompañados, perecen algunos por no poder ser ayudados.

Ya que con felicidad ahuyentó las abejas, corta con el *bolo* (ya hemos dicho lo que es), que llevan siempre en la cinta, u otro cuchillón, el panal a cercén de la rama o tronco donde estaba asido, y lo descuelgan. (Llevan ya vencejos hechos de bejuco, de que abundan todos los montes para el efecto).

Suelen, cogido ya el panal, ir con las manos exprimiendo la cera para que salga la miel que guardan en las cañas grandes, que ya dijimos; y, si han de estar días en el monte, le dan su hervor, por que no se acede.

Sacada la miel, amasan con agua caliente lo que fue panal, que con ella se ablanda la cera, con las manos hacen unos como bollos grandes, más o menos, según la cantidad que tenían de cera, y de esta manera van juntando hasta que se hallan con carga suficiente de miel y cera para volverse a sus casas, donde, si van algunos juntos, parten según su trabajo, y los panales que cogió cada uno, rata por cantidad, con mucha igualdad, dando aun a los muchachos muy pequeños que les suelen acompañar para guardar sus cosillas en las chozas que hacen en el monte donde recogerse de noche, que en esto son muy convenientes.

rigging for the great, thick and very tall trees, it would not be possible to climb them or to gather the combs.

The one who climbs up carries with him dried palm leaves tied together with strip rattan or some other material that stays afire and makes much smoke, which they call *namu*¹⁵ which they apply near the hive, waving it in all directions so that the bees flee from the smoke. It is necessary to be careful of oneself because unless one knows how to do so, the bees attack. There are not few who in defending themselves from these bees loosen their grip on the *balagon*, which they have been holding, and end up flat as a *tortilla* on the ground at the foot of the trees. Others end up hanging themselves in the branches where their arms, head, or body has become hopelessly entangled, especially if they are alone. But even when they are accompanied, some perish because they cannot be aided.

Once he has successfully driven off the bees, he cuts the hive with the *bolo* (we have already told what this is) that he always carries in his belt or other knife, at the base of the branch or trunk where it was fastened and lets it down gently. For this purpose, they carry strings made of rattan which abounds all through these forests.

Then having taken out the comb, they proceed by hand to press the wax that the honey may come out. They keep these in large bamboos, as we have already stated. If they have to be in the forests for a long time, they boil it so that it does not sour.

When the honey has been extracted they knead with hot water what was the honeycomb and, by this means, they soften the wax. With their hands they make some like large loaves, more or less according to the quantity of the wax they have. In this way, they go on gathering until they find themselves with a sufficient load of honey and wax to go back to their houses where, if many of them are together, they divide it according to each one's labor. The combs which each one gathered are distributed in proportion, with great equality, and they give some to the very small boys who usually accompany them to guard their belongings in the small huts which they build in the forest where they take shelter at night. They are very convenient for this purpose.

Uno de los mejores bocados para estos naturales es lo que ellos llaman *omo*¹⁶, que es por donde comienzan a labrar sus casillas las abejas, y es lo primero que llenan de miel, y suele ser agrito, que lo comen todo miel y casa. Yo lo he probado, pero no me pareció tan bueno como ellos dicen; pero mejor comen ellos (lo que yo no he podido hacer), los gusanos, (que en nada se diferencian de ellos y son los que han de ser abejas). Son blancos y blandos y les llaman *luia*¹⁷ antes que tengan alas y vuelen. Con todo, hay algunos bisayas, máxime las mujeres, que no comen dichas abejuelas nuevas, porque dicen son gusanos.

Entre estos hay uno mucho más grande, tan grueso como el dedo y largo como la mitad de él. Este, sí es el rey o el oficial, el *panday* le llaman los indios, que quiere decir “el oficial o maestro”. Es el que nunca deja las abejas, porque sin él no pueden labrar; y así, cuando el enjambre se muda, o va de unas partes a otras, cargan a este gusano. (Dicen que nunca le salen alas, sí uno como bello) y cada enjambre tiene uno de estos. Este nunca lo comen los indios cuando lo hallan en el panal hecho, sino que lo dejan.

De la miel, la que no gastan [*quitan* in text] en sus comidillas, haciendo *bucaio*¹⁸ que llaman, que es como conserva nuestra, o turrone de ajonjolí, etc., guardan y mézclanle cantidad de agua con el *baruc*¹⁹, (que es cierta corteza de palo que le da color y fuerza, después que ha hervido). Y es género de vino que llaman *cabaravan*²⁰, con que se suelen emborrachar muchos, porque es dulce. Este no se bebe con tazas o vasos, sino sin taza, chupando con unas fistolillas, (como flautas pequeñas, de *bacacaies*²¹, y otros géneros al propósito) cuanto quiere cada uno, y suelen estar muchos chupando a la redonda hasta ver el fondo de la tinaja, o vasija, en que guardan dicha bebida.

Esto hacían antiguamente, (y aún hoy también) de la miel, aunque también la venden a otros; que de la cera, hasta que vinieron los españoles acá, no hacían caso, antes la dejaban y arrojaban como cosa sin provecho, porque ni usaban ni sabían que de ella se hiciesen candelas para alumbrarse, etc. de modo que por sola la miel cogían antiguamente los panales. Y ahora que saben

One of the best bits for these natives is what they call *umo*,¹⁶ which is the place where the bees begin to fashion their dwellings. It is the first spot that they fill with honey and it is slightly sour. They eat it all both the honey and the house [sic]. I have tried it but it does not seem as good to me as they say. But they prefer to eat what I have never been able to do, the grubs, for they are in no way different from these. They are the grubs which will become bees; they are white and soft and they call them *luya*,¹⁷ before they have wings and fly. All in all, there are some Bisayans, especially the women, who do not eat these new little bees because they say that they are worms.

Among these there is one much larger, as big and round as a finger and about half as long. This indeed is the king or the officer, the natives call it *panday*, which means 'the official or the leader'. It never leaves the bees because without it they are not able to work. Thus, when the hive is moved or travels from places to places, the bees carry this grub. They say that it never sprouts wings, except for a little hair. Each hive has one of these. The natives never eat this when they find it in the finished comb but let it alone.

About the honey which they do not use for their little meals making *bukayo*,¹⁸ as they call it, and which is like our preserves or '*turrones de ajonjoli*', etc. They keep and mix it with a quantity of water, along with *baruk*,¹⁹ which is a certain wood bark which gives it color and firmness after it has been boiled. It becomes a variety of wine which they call *kabarawan*²⁰ with which many of them get very drunk because it is sweet. This is not taken with glasses or cups, but without a cup by siphoning it with *fistulas* like small flutes of *bagakay*,²¹ or other suitable means, as much as each one may desire. Usually there are a number standing in a circle siphoning until they can see the bottom of the cask or container in which this drink is kept.

They made this in ancient times, and also even today, from the honey, although they sell it to others. Until the Spaniards came here they did nothing with the wax. Rather, they left it or threw it away as useless, because they neither used or knew how to use candles made from it in order to give themselves light, etc. Therefore, they gathered the combs only for the honey in ancient

el valor de la cera y los muchos que la buscan y compran (que nadie les tiene voluntad sin cera), la guardan y buscan con mucho cuidado; y así, en llegando a su casa con los bollos amasados de cera, que dijimos, los derriten, y o dejan asentar la cera, sacando la espuma, que en ella se va lo poco sólido y al suelo lo más térreo.

Quedando la cera limpia, la cuelan con aquellas telas que dijimos tienen las plantas de los cocos, que son muy al propósito para el efecto, recibéndola o en platos grandes que ellos llaman *dinolang*²², o en unos como *balotos*, (como decíamos de la sal), que hacen de cortezas de árboles, (y ésto es lo más común), o en cañutos grandes (de las cañas de por acá) que guardan o para vender o para pagar sus tributos cuando se los piden (que en ésto se va lo más de la cera) para uno y otro. Los que alcanzan más, guárdanla enterrada bajo la tierra, donde dura sin apolillarse muchos meses, y aun años; y en partes lodosas o muy húmedas se conserva mejor.

La abundancia de la cera de por acá, (aunque es mucha en años buenos), no se puede decir cuánta sea determinadamente, porque depende de muchas cosas; que es necesario que concurran todas para que sea mucha.

A las veces por temporales recios se mueren las abejas; y así, aunque después florezcan los árboles, no hay quien labre la cera y miel. Y es cierto que algunos años se halla falta de abejas, o por los *baguios* o por otras enfermedades que les suelen dar, con que se ve claramente que se mueren.

A veces hay abejas y se malogra la flor, o por muchas secas o por demasiadas aguas, que uno y otro es malo; y a veces comienza bien y acaba mal por calidades malas del aire, que amortiguan las flores y las vuelven amargas y lacias, de modo que no reciben el influjo del cielo que en ellas deposita el néctar que ha de ser miel, y el licor más solido que ha de ser cera, pues uno y otro se ve claramente cargar a las abejas, y aun los gusanillos que han de ser después abejas y conservar su casta.

times. Now that they know the value of the wax and how many are seeking to buy it (no one wants it without the wax) they keep it and look for it with great care. Hence, when they come to their houses with the buns of pressed wax, as we said, they melt it and let the wax settle taking off the foam. With this goes the lighter particles and the heavier ones go to the bottom, leaving the wax clean.

The remaining clean wax, they strain with those fabrics as we said which the coconut plants have, which suit the purpose well, putting them into large plates which they call *dinulang*,²² or in some like the *balutos*, as we said about the salt, which they make from the bark of the trees and this is the most common, or else in large cane sections here where they keep it either to sell or to pay their tribute when it is required of them (in this way, most of the wax goes, either for one thing or the other). Those who have greater means keep it buried under the ground where it hardens without becoming wormy for many months or even years. In marshy places or very humid areas it is preserved better.

The abundance of wax over here, although it is great in good years, cannot be predicted definitely because it depends on many factors. It is necessary that all these come together in order that there be much.

At times because of stormy weather the bees die. Thus, although the flowers of the tree blossom afterwards, there is no one to make the wax and the honey. It is certain that in some years there is a shortage of bees either because of the *bagyos* or because of other diseases which afflict them, so that it is clearly evident that they die.

Sometimes there are bees but the flowers fail, either because of dryness or too much rain and the one and the other are bad. At times they start off well and end badly because of the bad qualities of the air which kills the flowers or renders them bitter and flaccid, so that they do not receive the influx from the sky which deposits in them the nectar which is to be honey, and the more solid liquor, which will be the wax. Both of these are clearly the work of the bees and even of the little grubs which are to be bees afterwards and preserve their class.

Porque, si es verdad lo que dicen algunos autores, (y entre ellos Plutarco), que no engendran ni hay conmixti3n de macho y hembra en las abejas, consiguiente es que no hay generaci3n; y as3 tengo por muy cierto (en el cap3tulo siguiente dir3 una experiencia que hice en un g3nero de avispa de por ac3) que para su conservaci3n y aumento recogen gusanillos (que se criar3n en algunas flores o hierbas) que llevan a sus casas, y all3, con las disposiciones que la naturaleza tiene necesarias para el efecto, se convierten en abejas (que menos proporci3n tiene la carne de un becerro, como dice Virgilio en sus Eglogas) que se convierte en abejas.

La experiencia est3 en favor porque se ven cargar a las abejas cuando tienen los panales dispuestos, estos gusanillos, que no se hallan en ellos sino ya cuando llenos de miel y labradas sus casillas y celdillas de cera, los depositan all3.

El hallarse com3nmente en un mismo tama3o y figura con casi ninguna diferencia de gusanos hasta que les nacen alas y vuelan y se convierten en abejas; el no verse jam3s juntar las abejas con congreso apto para la generaci3n; el hallarse igualmente en todas sus aguijones, que, si [*as3 in text*] hubiera hembras, parece no los hab3an de tener; el ser cierta la muerte en picando y usando de 3l; de modo que concluyo, que, como ni para hacer la cera ni la miel son m3s que instrumentos las abejas que juntan los materiales, a que se infunde la forma, con las disposiciones que ellas aplican y producen con el instinto natural que Dios les di3 para eso, con ese mismo juntan los gusanillos que conocen son y ser3n, puestas las disposiciones 3ltimas, como embriones primero cuando los traen, y despu3s abejas verdaderas.

De la diferencia de las flores y 3rboles donde las cogen, nadie negar3 que se saca diferente miel y diferente cera. Ac3 est3 la experiencia bien conocida. *Langara*²³, llaman estos naturales en unas partes, y en otras *quisiu*²⁴, un g3nero de 3rboles grandes y altos que florecen *circum circa*²⁵ de la Pascua de Flores.

However, if it is true what some authors say, and among them Plutarch, that there is no procreation or intermingling of male and female among bees, then there is no generation. So, I regard it as very certain (in the following chapter, I shall describe an experiment which I performed on a variety of wasps from over here) that for its preservation and increase they collect little worms which grow among various flowers or grasses which they carry to their houses. And there, with the dispositions which nature necessarily has for its purpose, they are changed into bees and it is converted into bees. (Less disposition has the meat of a little calf, as Virgil says in his *Eglogues*)

The experience is in favor of this because these little worms seem to have been transported by the bees when they have the combs ready. These are not found in them except when already full of honey and when they have built their little houses and cells of wax, they place them there, [and there they are changed into bees].

They are found to be commonly of the same size and shape with scarcely no difference in the grubs until they sprout wings and fly and become bees. One never sees the bees join together in a link for the purpose of mating. One finds them the same in all their hives. If there were females, it seems that they were not necessary. Their death is certain after they bite. Therefore, I conclude that since the bees are no more than instruments for the making of either the wax or the honey, they simply bring together the materials on which they impose their form by means which they apply and produce with the natural instinct which God has given them for this. By this same instinct they bring together the little grubs which they know are and will be, having provided the final means, first as embryos when they are brought in and afterwards as true bees.

Due to the difference in the flowers and trees from where they gather it, no one will deny that different kinds of honey and wax will be produced. Over here, this is a well-known experience. *Langara*,²³ the natives call in some place and in others, *kisiw*,²⁴ a species of large and tall trees which flower *circum circa*²⁵ Easter Sunday.

Es la flor muy blanca, y primero se llena el árbol de flores en ramas y tronco, (que parece[n] copos de nieve, que echa hoja alguna como el almendro en España). Suelen florecer muchos, y en algunas partes es esta su flor la mayor cosecha de cera.

Y cuanta cera, pues, se coge en aquel tiempo, recogida de las abejas de dichos árboles, es blanquísima, tanto como la más curada y afamada de Cádiz o de Valencia; y esto naturalmente y de suyo sin beneficio alguno, solo con no mezclarla con cera de otras flores; y la miel se semeja a la que llaman miel virgen en España, en lo líquido, blanco y dulce, y esto lo vemos cada año en la miel que se coge después de Pascua de Flores, en las partes donde no la mezclan y hay más abundancia de dichos árboles.

La cera y miel que se labra de las flores del árbol *naga*²⁶, que son muy amarillas y olorosas, (como ya dijimos), es casi naranjada. La de las flores del bejuco, llamado *parasan*²⁷ (que es su tiempo después de Navidad), es amarilla moderadamente. Y así pudiéramos discurrir de otras flores, como la[s] que dijimos del *lavaan*²⁸, que, aunque es blanca por tener en medio un fluequecillo algo colorado, sale la cera más amarilla que la del *parasan*. Y en los años, (como ya dijimos), en que se logra el *lavan* bien, es la miel como agua y en lo mucho, y la cera como tierra (si así se puede decir) que es sin duda su abundancia grandísima.

Acabemos este capítulo de las abejas con una miel amarga que se halla acá, recogida de un árbol llamado *sala*²⁹ en esta lengua, (y *sala* significa también el ‘pecado,’ de modo que el pecador se llama aca *macasasala*, que es lo mismo que el que comete o hace pecado).

Estas flores, pues, son de tal calidad que el rocío que en ellas se recoge y que las abejas juntan para su miel, se vuelve amargo, de modo que no se puede comer dicha miel, que también allá Virgilio dijo algo de esto: *Et tua cirneas fugiant examinata...*³⁰. Y así dice un refrán bisaya: *madugus insala apan mapaet an omo*,

The flower is very white; at first the tree is full of flowers on branches and trunk which seem like cups of snow before a single leaf sprouts (like the almond in Spain). There are many of these flowering trees and in some regions this flower is the greatest source of wax.

Whatever wax, then, is fathered in that season, after the bees have collected it from these trees, is extremely white, just like the thoroughly bleached and very famous wax of Cádiz or Valencia. This is its natural color without any other agent, whatsoever such as mixing it with the wax from other flowers. The honey resembles what they call virgin honey in Spain in its fluidity, whiteness and sweetness. We see this quality every year in the honey that is gathered after the Easter Sunday in places where they do not mix it and there is a greater number of these trees.

The wax and honey that is made from the flowers of the *naga*²⁶ tree, which are very yellow and sweet smelling, as we have said, is almost orange. The flowers of the rattan, called *parasan*,²⁷ which season comes after Christmas, is moderately yellow.

Thus, we could discuss other flowers like those which we described from the *lawaan*.²⁸ Although this flower is white, because it has a somewhat reddish little fringe in the middle, the wax comes out more yellow than the *parasan*. In the years, as we have already stated, in which the *lawaan* flourishes, the honey is plentiful as water and wax as abundant as soil (if one can speak this way). Without doubt, there is a tremendous abundance of it.

We shall complete this chapter about the bees by referring to a bitter honey that is found here taken from a tree called *sala*²⁹ in this language. *Sala* means also a 'sin', so that a sinner here is called *makasasala*. This is the same as one who commits or does a sin.

These flowers then are of such a quality that the dew which is collected in them and which the bees gather for their honey becomes bitter. Hence, this honey cannot be eaten. Over there, Virgil also said something about this: *Et tua cirneas fugiant examinata*.³⁰ And thus, goes a Bisayan adage: *Madugus an sala apaan mapait an*

que quiere decir “que del árbol *sala* se coge también miel, pero que su panal amarga”. Buena alusión en esta lengua (y no mala moralidad para todos), que el pecado, aunque parece dulce o miel, pero es amargo el deajo; propiedad de todo lo voluptuoso, como dijo Boecio: *Habet hoc omnis voluptas*, etc.,³¹ y antes el Espíritu Santo: *Ingreditur blande et in fine mordebitum coluber*³²; que no hay gusto que no tenga su amargor, y el azahar más suave está lleno de más peligrosos azares. Y con ésto baste de la miel.

umu, which means to say: 'that from the *sala* tree honey is also gathered, but its comb is bitter'. This is a fine advice in this language and not a bad moral for all; namely, that, although the sin may seem sweet or like honey, yet the result is bitter – a quality of all voluptuousness, as Boethius stated: *Habet hoc omnis volupta, etc.*,³¹ and before him the Holy Spirit: *Ingreditur blande et in fine mordebitum coluber*.³² There is no pleasure which does not have its bitterness, and the smoothest field is full of the most dangerous hazards. This is enough about honey. □

Chapter 27

ANNOTATIONS

[1] *Liguan. Lig-wan.* A species of bees which live inside of the trees, according to Sánchez. Tramp identifies the *ligwan*: as a wasp; honeybee variety and the *lig-wan*: a honeybee. *Op. cit.*, p. 230.

Or *Ligwan*: “A species of bee, much smaller than the ordinary. It does make honey which is edible and its wax is mixed with the ordinary kind. – *Pagligwan*: To gather this honey and wax.” De la Rosa-Alcázar [1914], *op. cit.*, p. 185.

[2] *Potiocan.* More properly *putiokan*: a domestic honeybee, *Apis apis mellifera*. *Ibid.*, p. 372. Sánchez has it spelled thus – *putiokan*: bees, of which there is a diverse species. Some are called *anagasion*, because there are whitish like the leaf of the *anagasi*. *Puti nga putiokan, kay an dahon sa anagasi maputi, ba an iba nga putiokan maitum, бага kinagat sin anagasiun nga putiokan, kay hapdusan nga tuod*. It is said of those who make great movements and gestures when they feel pain or when they are punished. *Suran-adlaw*, is another species. *Suran-adlaw kun putiokan: madali makakagat*. It is said of those who feel displeased easily. *Daw nagkagas nga putiokan kon waray tawo sa bong to*. Of those who have disappeared and left the town. *Mabalos kon putiokan*. When they eat of the honeycomb that has already living bees, so that when they eat the bees sting them in the mouth. Similar to what we say, for a good morsel a good sigh, or let him who eats from the ripe also eat from the sour. *Patas lamang kon putiokan*. It is said of those who do not settle down, like the swarm of bees, but they just think to take a rest: *hugdon, patas sa putiokan nga magapot sin pahoway lamang, dili sa pagbalay dida, labirab kun putiokan, vel, dabirab*. As some people say of those who take advantage of the given chance. The *labirab* is the honeycomb that those who went to the *pamuhag* o *paghunglad*, they could not find, but later the bees enlarge considerable all around. *Madugos kunta kon putiokan*. It is said of those who do not take advantage of the occasion, because sometimes the bees make the honeycomb in a tree with great abundance of food and flowers for them. *Bakay umnay paggapot sa dudugson madali magdugos, makuri pagbitaon sa harayo an talabugson*. Sánchez [1711], *op. cit.*

[3] *Bulig.* This word, as Alcina has it, means help or *pagbulig*: to help. Tramp has this description under the word *buligan*: deadly stinging insect that lives in swarms. *Op. cit.*, p. 60.

[4] *Cabulay. Kabulay.* A wax which is produced by a little bee called *kiwot* [*quiot* is a hispanicized form], which is black in color and sticky. *Igkakabulay san hablun, ighihirhir situn ususun agud di mahushus an hablun kun surhun na sadtun balira*. This is used by the weavers to rub a stick so that the thread will

stick to it and would not get loose. *Magkabulay, kinabulay na si kuan sadton iya iguin buot*, being fond of something. Sánchez [1711], *op. cit.*

"*Kabulay*: Wax of an insect or little bee known as the *kiwot*. The weavers use this wax to rub a stick so that the thread will stick, so it does not slide. – v. To be fond of something, to be used to something." De la Rosa-Alcázar [1914], *op. cit.*, p. 73.

[5] *Quiut. Kiwot*. A small bee; beeswax; a small kind of wax-producing insect, according to Tramp. Sánchez gives this spelling *quiwot* or *quiwoton*, *qiwton*: Some small bees that produce the honey in holes. The honey and the wax is called *quiwot*. This honey is black and it is not good to mix it with any other honey for it gets spoiled. 2. *Quiwoton, maquisum, maslum*, something sour sweet. [1711], *op. cit.*

"*Kiwot*: "A species of a bee which makes a honey which is a bit sour; the wax is quite soft." De la Rosa-Alcázar [1914], *op. cit.*, p. 266.

[6] *Harigue/s. Harigi*. A column, pillar, post, main house post, according to Tramp; Sánchez has the same description and adds that it can be of stone, wood or cane, etc. The ancient hispanicized spelling is *harigue, harigui, harigues, hariguis*: the correct Bisayan is *harigi*. *Op. cit.*

[7] *Abaca. Abaka*. Manila hemp; a banana tree, *Musa textilis*, important for fiber, rope and fruit. Tramp, *op. cit.*, p. 1. In Sánchez, *abaka* or *pagabakahon, pagabakhon*: *Lanote* or banana from where the *lanote* is extracted. *Abakhon*, without canopy, *nangabaka*. To cut the *abaka* to weave the blanket or *mecate*. *Abakahon nga banwa ini, ano an akon pangabakhon*, vel, *pangabakahun*? There are many kinds of abaca. [1711], *op. cit.*

[8] *Tocong. Tukong*. A bird or a chicken without a tail. Both Tramp and Sánchez offer the same description but Sánchez spells it thus: *tokong* and which should read properly as *tokong*.

[9] *Capiot. Kapiot*. "To take hold; to hold on to something; *bitay*; hanging by the hands, the feet, so that the body is suspended like the bats; *kayot* (or *kayotun, kayton, kapot*. To get hold of, to take by the hand). *Kapiotan*, hence *kapiotan kabog sa kahoy*. *Ibid*. Cfr. De la Rosa-Alcázar, *op. cit.*, p. 85.

Gapuet is not found in our dictionaries.

[10] *Guinulo. Ginulo*. A form derived from the root *ulo*: head, chief, principal. Tramp, *op. cit.* According to Sánchez, another form for *ulo* is *uluhan* or *ulohan*. *Pangulo*: the leader, head or captain. *Nangulo, nagpapangulo*: to be at the head or a capitan. *Op. cit.*

[11] *Parahanglar*. Derived from *hanglad*: to hide wax in the mountains. *Ibid*.

"*Hanglad*: To search for honeycombs in the forests or mountains. – s. To push; to pull." De la Rosa-Alcázar [1711], *op. cit.*

[12] *Primo occupanti*. This is a law of possession: one who first took possession has a right to whatever was taken over. The [right of the] first occupant.

[13] *Baguio. Bagyo. Bagyu.* A typhoon; cyclone; hurricane; 40% of the *bagyos* strike Samar; a typhoon is a tropical cyclone in the Philippines; a cyclone has hurricane speed 117-216 kmph. Tramp, p. 31.

Sánchez add these details: a storm, hurricane, a time when all dries up and is cold; it is moved by the four winds and ordinarily last for about twenty-four hours. It usually begins in the north and moves on toward the south or west.” *Op. cit.*

[14] *Balagun. Balagon.* According to Sánchez, *balugo*: a certain type of vine. *Ighihinaqui san nangarigo*, used for washing hair, ... it has flat big seeds. 2. There is a town [*Barugo*] so-called near Carigara [*Leyte*]. 3. *Balugo* means knot; *binalugu, binubuyu*, what is knotted, interwoven. Sánchez, *op. cit.*

Tramp’s entry is spelled thus – *balagon*: woodbine, a creeping plant. *Op. cit.*, p. 32.

[15] *Namo. Namu.* A torch which is made from sticks or *bagakay*, etc. For providing smoke for the bees. *Namu*, or *namun*. It is also a pronoun ‘we’. Sánchez [1711], *op. cit.*

“*Namo*: Materials prepared to make a dense smoke which the Bisayans place near the honeycombs so as to flush out the bees and get at the honey and wax. – v. To make dense smoke so as to flush out the bees.” De la Rosa-Alcázar [1711], *op. cit.*, p. 211.

In Tramp’s dictionary there is another word for smoke under the entry *puhag*: to smoke away the bees from a hive in order to get at the honey and wax. *Op. cit.*, p. 367.

[16] *Omo. Umo.* This is the excreta of the bees, it is called *tarro* in the vernacular. *itun madaragdarag, itun tai san putiokan*. Sánchez [1711], *op. cit.*

Tramp states that *umo* is a honeyless hive. *Op. cit.*, p. 465. And De la Rosa-Alcázar say the same thing: a hive without honey.

[17] *Luia. Luya.* Ginger or *luya, Zingiber officinale*. The powdered root is used as a condiment, flavoring agent and as aromatic stimulant and carminative. Also used for dyspepsia and flatulent colic. Also a v. to be weak; limp, not vigorous. *Ibid.*, p. 241.

Sánchez also describes it as ginger. *Daw makupus nga luya*. It is said of old shrunken men. *Op. cit.*

More appropriately *luy-a*: “ginger; the root is aromatic and spicy; it is used as medicine and as spice.” De la Rosa-Alcázar [1914], *op. cit.*, p. 197.

[18] *Bucaio. Bukayo.* A sweetened and grated coconut confection, cooked dry. Tramp, *op. cit.*, p. 56.

[19] *Baruc. Barok. Baruk.* Or *barukan, barkan*: crushed bark of *tungog* or of *lawaan*, which is used to give *tuba* some punch, color and flavor. *Barukan an tuba agud maiha ngan maisug. Binarkan na. Daw tuod sin ginharukan an nagtutukdaw or nagturuksawan lamang* – it is said of the lazy people, who are totally useless, like a peeled branch, for example, of the *tungog*. Sánchez [1711], *op. cit.*

"*Baruk*: A bark of the *tungog* tree which the Bisayans crush and add to the *tuba*. A kind of tinder from the palm called *gasang*. Now, this *gasang* is described thus by De la Rosa-Alcázar: "The ash of trees, tree trunks and wood impregnated with the salt of the sea, to make stone salt. – Bleach from the said ash. – Also a white coral from the sea. *Op. cit.*, p. 123. – To have the hair unkempt, to have the hair erected. *Namamarok an buhuk ko*; My hair is erected!" De la Rosa-Alcázar [1914], *op. cit.*, p. 39.

[20] *Cabarauan. Cabarawan*. Better with a 'k' *kabarawan*: *Kahoy nga isasakot san dugos. Kabarawan man an dugos nga kinsaktan na siton panit san kabarawan* – Boiling the bark of this wood and when it has lost volume, the water is mixed with the same amount of honey; then it becomes a good and strong drink. This mixture is precisely the *kabarawan*. *Ibid*.

"*Kabarawan*: A tree whose timber releases a fine fragrance when burned. The Bisayans boil or cook this bark in water until half of it boils out; then they add an equal amount of honey to it and this makes a delightful drink. It is a strong drink and of so-so taste." De la Rosa-Alcázar [1914], *op. cit.*, p. 72.

[21] *Bacacay/es. Bagacay*. Bamboo: any variety of various mostly tropical grasses of the genus *bambusa*, having hard-walled stems with ringed joints. It is a Malayan loan-word, *bambu*, according to the dictionary.

Sánchez gives two synonyms for the word: *bagakayun* or *bagakyun*: a species of cane thus called. The species and different *bagakay* are: *Bungbung* – very thick and large, but not strong. *Damuloan* or *kabuluan* thin canes. *Kabuldanan* – "the place of cane. This *kaboldanan sirudlan* without cover, *kun son alaksiw*." *Dimanhanupan, dimanlangupan. Mahabagakay ka*, – Look, it might hurt himself. *Magbagakay ka sining bangkaw, sundang, dagom*. Sánchez [1711], *op. cit.*

[22] *Dinolang. Dinulang*. "*Dulang*: Round wooden trough for various usages." De la Rosa-Alcázar [1711], *op. cit.*

[23] *Langara*. Unable to locate the word under the spelling with an 'r', but there is a word with an 'l' spelling *langala*: v. to admire, to cause admiration; to cause surprise. Tramp, *op. cit.*, p. 223.

[24] *Quisiu. Kisiw*. Sánchez makes the entry under this form – *kisiw (quisiu)*: a tree known as *Talabkarun sin putiokan, namukad sin maputi, madamuy bukad sa lawas, maputi man an taro ngan san dugus. Karkisiw [carquisiu]*, means the time when the tree is in blossom. 2. *Quisiu* is a little stick in any trap. In one side it has the bait and at the other the trap, so that touching the bait, it will discharge. *Quisiowan mo ka ayo an balatik. Daga quinisoyohan na*. It is said of anything that is stationary/still. Sánchez, *op. cit.*

[25] *Circum circa*. A Latin phrase meaning 'roundabout'. *Pascua de Flores*, or Easter Sunday. Easter Sunday is also called in Spanish as *Pascua Florida*, the time when the flowers bloom.

[26] *Naga. Narra, Pterocarpus indicus, Lingoum indicum*. A fabaceous timber tree of hard wood, colored yellow or dark red and used in furniture and cabinet work. Also, the Philippine national tree. Tramp, *op. cit.*, p. 284.

There is also another, fine hard wood known as *hamurawun* or *molave* – *vitex geniculata* similar to the *narra* or *naga* which is yellow in color. *Ibid.*, p. 173.

Sánchez too has an entry under *hamurawon*: “The *molave*, a very hard wood and very good for *harigues*.” *Hamurawon an pangalap sa balay sa horon, hamak, bokbokon an pinangalap san sa bongton*. Sánchez [1711], *op. cit.* The word *narra* has been explained, at greater length, in previous footnotes.

[27] *Parasan*. Or *parasanon*, *parason*: a species of rattan which is extremely pretty when in bloom, because of this there will be abundance of honey and wax. *Kaparasan* is the time when the *parasan* blooms; it is the time to look for wax. *Ibid.*

[28] *Lavaan*. *Lawaan*. Or *lagwaan*: a large uncultivated tree which grows high in the mountains. It does not bear fruit each year but now and then without fixed time, when it blooms well, there will be abundance of wax. The various species of *lagwaan* are: *sumul* – *an danay bughawun, ugahayan, upakuun kay amuy idaraggpak: itun panit sa upakun nga lawaan*. *Tapul, danglog, salngon* – *an panguhaan san salung*. *Kay diri ngatanan ayaw sin salung*. *Malasinuro* – *an mapula nga lawaan, an danay sakayanun*. *Talingaan, burakon, kay бага burak in kaputi, malumu bughaum*. *Ibid.*

Also popularly written as *lauan*: a tree which produces the most common kind of timber. There is a type known as *apitong* – *Dipterocarpus grandiflorus*: this variety of *lawaan* is a tree whose trunk oil, *balaw*, is used as an illuminate and for varnishing. *Palosapis: Anisoptera thurifera*. *Panau, Dipterocarpus gracilis* – these are the three main trees of the *dipterocarp* family. The wood is called *palusapis*, which is light to dark reddish; this family makes up more than 20% of the Philippine forest and is the most common construction timber, sometimes called, ‘*Philippine mahogany*’. The resin makes varnish. This timber is used for the prow and stern of vessels and was also a source of pitch used in tattooing in pre-Spanish times. Tramp, *op. cit.*, p. 226.

[29] *Sala. Salak*. A tree or a weed. *Salak*: is a bird with the edges of the beak very red. *Baga ngawingawi nan salak*. It is said of something very red, most especially the lips. *Salak*: Pass through, cross lines or ways. *Kasalaksalakan, kabalakbalakan*. *Magsalak*. Wild boar with long crossed molars. *Magsalak na*. To an old dog... Sánchez [1711], *op. cit.*

[30] *Et tua cirneas fugiant examinata...* Your birds fly when near! (We have to accept that it is difficult to accept)

[31] *Habet hoc omnis voluptas, etc...* This is common to all things libidinous, etc.

[32] *Ingreditur blande et in fine mordebitum coluber...* It goes in softly, but in the end the snake bites.